(13)

An APPENDIX, TO A DISCOURSE OF *INDICTIONS*:

And to a

Newly Publiſh'd Diſcourſe OF THE

JUBILEE

OF THE

Kingdom of Chriſt.

Approaching at the next following *Vernal Equinox*; in our Vulgar Account, 1701. Propoſed to the moſt Learned in *Scripture*, *Hiſtory*, *Chronology*; or, *Arithmetick* and *Accountancy*, *for deep Conſideration.*

THE Prophetick Line of Time, from the Death of *Solomon*, to the glorious Kingdom of our Lord Jeſus Chriſt; which I have, for ſeveral Years laſt paſt, eſtabliſhed upon the greateſt Reaſons of Scripture-Prophecy, and its Chronology; with the faireſt Agreement of Univerſal Hiſtory, and Chronology; is now confirm'd to

me, by the *Indictional* Frame, or *Fifteens* of Years, of which it is compoſed; that doth demonſtrate it to be one and the ſame entire Line, tho' given at ſeveral Times, in ſeveral Cantons or Parts; and that it was ſo conſtituted by the Divine Spirit, that we might know it to be one Line: And that by the Laws of *Indiction*, we may know where the Diſtributions Begin and End. That even as by the Hiſtorical and Prophetical Aſſignations of them, we have one view of them; ſo by *Indictions* we may have even *Arithmetical* Demonſtration of their Bounds.

The Line it ſelf, I preſent in the very Letter of Scripture, in plain open view.

	Years
Ezekiel's *Viſional bearing the Iniquity* (Ezek. 4. 4. 5) *of the Houſe of* Iſrael *on his left ſide; a Day for a Year.*	390
Ezekiel's *Turning on his Right-ſide, immediately after the* 390 *Days accompliſhed; and bearing the Iniquity of the Houſe of* Judah, *forty Days,* (v. 6. 8.) *without turning from one ſide to another, to confuſe one time with another; and Bands Layd on him to that purpoſe by God.*	40

BIBLIOTHECA RODIANA

The

Years

The long Line beginning with the Persian *Monarchy; given therefore visionally by the River* Ulai, *in the Palace of* Shushan, *in the Province of* Elam: *All* Persian; *of* 2300 Evs-morns, *according to the Prophetick Standard, a Day for a Year: During the time of the* Sanctuary Trodden *under Foot, until the cleansing,* or Justification *of it.* 2300

The distribution of this long Line of 2300 *Evs Morns,* into its several Parts.

1. *The Time supposed of the Word's* going forth *to* Restore Judah, *and* Jerusalem, *(after the Seventy years of the* Babylonish *Captivity; and in all appearance, ending with the Forty Years of bearing* Judah's *Sin;) and beginning just before the Seventy Weeks, which commence from the time of the Word's* going forth; *which took up a valuable Space,* Dan. 9. 25. *For it was by the* Commandment, *and according to the Decree of* Cyrus, Darius, Artaxerxes; *and whose* Decrees *are written by* Ezra, *Ezr.* 6. 14. *This space is by great Scripture and* Chronologick *Reasons, and now by* Indictions, *shall be demonstrated to be.* 75

Years

The Time of the ſeventy Weeks, Forty nine *of which join with the time of the Word's* going forth *to reſtore; and make an* 124 *Years with the* Building *the* Wall *by* Artaxerxes *His* Letter *on that Account*, Nehem. 2. *&c. of which* Nehemiah *gives the Hiſtory.* Sixty two of the Weeks *run to the publick Appearance of the* Meſſiah, Dan. 9. *During his more retir'd Life, 'till his appearance as a Prince and Leader, at the one Week of his Publick Miniſtry*, v. 25. Confirming the Covenant, *and ſealing it by his Death*, v. 27. *in the* half *or* middle *of the* Week; *then for the other half* Week, *committing it to his Apoſtles, with the* Spirit *poured out*, Revel. 6. 1. *Repreſented by Chriſt's opening the* Firſt Seal; *going out* Conquering, *and to* Conquer; According to the Prophets *Standard.* } 490

From the End of the Weeks *to the Beginning of the* little Horns, (*Dan.* 7. 25.) Time, Times, *and* half Time, *made out by great Scriptural and Hiſtorical Arguments, and* Indictionally *demonſtrated. The Time of the* Seals *Open'd. The* } 400

	Years
The Time of the Time, Times *and* half Time, *of the* little Horns, (c. 12. 7.) wearing, ſcattering *the* Saints *of the moſt* High, *and of the* Church in the Wilderneſs; *Rev.* 11. 3. c. 12. 6, 14. *the* Witneſſes Prophecy, *in* Sackcloth, *with which concur the* Gentiles, (*Rev.* 11. 1. c. 13. 5.) *and the* Beaſts 42 Moons.	1260
The Additional time of Thirty, *or two* Indictions, *added to the Times, and half of* 1260, *making* 1290, *under the Character of* Time, *From the* taking away the daly Sacrifice.	30
The Addition of Forty Five, *or Three* Indictions *to* 1290, *making* 1335, *reaches to the* Bleſſed *ſtate of the* Kingdom *of the Reſurrection, when* Daniel *ſhall* ſtand *in his* Lot *of the* New Jeruſalem; *which cannot be without the* Reſurrection.	45
Now, as it is moſt certain by Account, that theſe Sums laid together make	2730

So *

Indict.

So it is moſt certain, even to Arithmetick *Demonſtration; they ariſe by* Indictions, *or* Fifteens. } 182

That the Divine Spirit hath put an Honour upon the Number *Fifteen*, in chuſing it for the Day of the ſo ſolemn *Feaſt* of *Tabernacles*, which he made a great *Type* of his *Kingdom*, as appears by the moſt awful reading the Law on an *indicted Time* in it, in the Year of Releaſe, *Deut.* 31. 10. Adorning it with *Paradiſiac Appearance* in the moſt *goodly Boughs*, and by the *Prophetick* Repreſentation of the ſtate of the Kingdom of Chriſt, under the keeping that *Feaſt*, *Zech.* 14. 16. and the Miſery of thoſe who are ſhut for ever out of that Kingdom, in their not keeping it, and the peculiar mention of it in the Viſion of *Ezekiel*'s glorious Temple, *Ezek.* 45. 25.

But that he hath choſen it in this Line of Time, is the Buſineſs now in hand, and to be made out beyond Contradiction; for the whole *Twenty ſeven hundred thirty* is all compoſed of *Fifteens*: Some peculiar Parts of it are given in ſuch Numbers, as Fall into *Fifteens* of themſelves; as 390, 1260, 1290, 1335, each of which deſerve great Conſideration: The Three hundred *Ninety*, as the Firſt Part of the *Line of Time*, hath this peculiar Remark; That as it is the Firſt Part, ſo it gives Meaſure and Frame to the whole: For as it is perfectly compos'd of *Indictions*, So it is moſt obſervable; *Three Hundred Ninety* multiplyed by the Number *Seven*, of which Scripture makes ſo great Uſe in all Things, and in all *Prophecy*; both on Accounts of Mercy, of Grace, and of *puniſhment* for *Iniquity*, *Levit.* 26.

I ſay the Firſt *Three Hundred Ninety* multiplied by *Seven*, makes up the whole *Prophetical Line* of *Twenty ſeven Hundred Thirty*; and ſo caſts all into *Indictions*, or *Fifteens*, as any one moderately skill'd in Accountancy, will eaſily find.

In the *Thirteen hundred thirty five*, the End, and ſhutting up of the whole Line, in the *Fulneſs of all Times*; There is, as I may humbly expreſs, a Care and Diligence, and even an Induſtry of the Divine Spirit, to compoſe it into *Indictions*, or *Fifteens*. For in the *twelve hundred and ſixty*, as the whole is all *Indiction*, ſo each Diviſion is according to *indicted* Time: Time, or one Time 360 Years: Two Times, or one Time doubl'd, 720 Years. One time halv'd, or 180 Y. each is perfect *Indictional*, and ſo the *Hebrew* firſt gave it its Style תרע: And that the Prophetick Spirit might awaken us to know, All is *intentional*; when he makes an Addition to 1260. It is by two *Indictions*, or *Fifteens*, in, 1290. When he makes an Addition to 1290, it is by Three *Fifteens*, 1335.

Whoever conſiders theſe *Things*, can no more think This could be by Chance, Then that Things argu'd from their Train, Series, and connexion in Creation, and Providence, to be the Products of an infinite Mind, could be by Chance. Could any one come after the Divine Spirit, and find that in his Writings, that he had not laid there? Or, could He lay them there and not know he laid them there himſelf; and could He be ſuppos'd to lay them there but as a *Depoſitum*, a *Prophetical* Treaſure, prepar'd for great Ends and Purpoſes: As

1. That we might know beyond the power of Objection, That this whole Line, beginning at the Death of *Solomon*, when *Iſrael* and *Judah* became two Houſes

ſes, or Kingdoms, is one ſolid, real, and not imaginary one continued, and Progredient, and not divided, tho' diſtinguiſh'd Line to the *Bleſſed State*: It therefore begins in the *Indictional* 390, and ſo ends in 1335; ſo even curiouſly contrived into *Indictions*, and the middle part compriz'd between both, into the whole *Indictional* Frame, tho' in various Numbers, as is preſently to be ſhewn.

The ſupreme Wiſdom of the great *Arithmetician*, or *Wonderful Numberer*, as he is call'd, *Dan.* 8. 13. (ſee Margin there) is ſeen in his *Arithmetick* Frame. We cannot attain to its Perfection; for there is Wonder and Secreſie in it: But there is what we may apprehend, by conſidering, how, and when that ſtyle of Time, *Indictions*, or *Fifteens* of Years, came into Uſe; Luſtres, or Account of Time by *fives* of Years, had been long before; but then theſe *Fives* triplicated, or three joined together, and call'd *Indictions*, according to the very *Hebrew* Word, before noted, came into known and publick uſe at a peculiar Time, when *Providence knew Prophecy* would have need of it: And as *Indictions* are conſtituted of the Number Five, which is the Number giving ſpring to all Parts of theſe Numbers, and indeed of all the moſt Cardinal Numbers; the whole Compoſure is moſt wonderful of *Fives*, ſo join'd by *Threes*.

The Time then of *Indictions* coming into known and publick Uſe, is that time agreed by all Hiſtory, when the *Roman* Empire from *Pagan*, became *Chriſtian*; under *Conſtantine*, memorializ'd, *The Great*, the Firſt *Chriſtian Emperour*: Since which time, it hath continued in uſe at *Rome*, and in what is call'd the *Empire*, to this day: Now from its firſt entrance, it had a time of ſettlement, and of growing into a generally us'd

Character

Character of Time: The *Roman* Papacy was preparing for its Supremacy; and the *Barbarous Nations*, that were to be the *Kingdoms of the Ten Kings*, its *Horns*; and who ſhould give their *Kingdom* and *Power* to it, were preſſing into the *Empire*, as into an *Outer-Court* of Chriſtian Profeſſion, without the Power, being ſo much declin'd; and ſo began the *Forty two Moons* of the *Gentiles*; and the *Witneſſes* beginning their 1260 *Days* of *Prophecy*, *cloathed with Sack-cloath*, both for the Ruine of the Empire, as a Publick Calamity; and for the Viſible Beginnings of the *Apoſtacy*. And juſt about the Time when Providence had prepar'd the ſo now univerſally known Language of *Indictions*, or *Fifteens* of Years; by which *Time*, *Times*, and *Half Indicted* Time, might (had Prophecy been underſtood) have been certainly known to have Entered, *viz.* Some time between the Gentiles Preſſing in upon the Empire, and their having ſettl'd into Kingdoms, and the *Papacy* with them.

Thus the whole Line is ſetled upon its Frame of *Indictions*, as in its general view; but that we may more particularly and diſtinguiſhingly underſtand it, and how to diſcern Times by theſe *Indictions*, as under particular Diſtinctions of Time, is what I would now preſent: For, as if there had been a Line of *Indictions*, and yet no Diſtinctions in ſo long a Line, we could have made by *Indictions* alone, no Judgment of Time; So if there had not been *Indictions*, we could not have ſo exactly, and aſſuringly Judg'd of the Bounds of Time according to thoſe Diſtinctions, in ſome Parts of the Line.

That we may therefore the better Judge hereof, we muſt obſerve: This *Indictional* Line, though ſo

wholly made up of *Indictions*, or *Fifteens*, as hath been ſhewn, yet the Parts of it are variouſly given.

Some Parts in *Indictions*.	}	390
	}	1335
Some Parts in *Numbers*, but not in *Indictions*.	}	40
	}	490

Some neither in Number, nor in *Indictions*, *viz.* The Time between *Cyrus* his *Decree*, and the *Weeks* beginning: The Time after the *Weeks* to the beginning of the 1335 Days, And yet both fall in with the whole Line into *Indictions*. And we may humbly conceive of the Reaſons of all This.

1. It was neceſſary, the Firſt Time of *bearing Iſrael's Sin*, or the Firſt Three hundred Ninety Years in the Line, ſhould be given in perfect *Indiction*, becauſe it was to introduce the whole *indictional* Line; and to give, as it were, the Soul of *Indiction* to it.

2. It was as neceſſary the 1335 ſhould be *indictional*, not only as ſhutting up, and conſummating the *indictional* Line, but more principally, becauſe that was the Courſe of Time, God was pleaſed to give the *Criterion*, or Knowledge of by *Indictions*; and Providence had prepar'd according to *Prophecy*.

3. The giving theſe two Parts of Time in Number, *viz.* The *Forty Days* of *bearing Judah's Sin*, was neceſſary, that the Time of the *Babyloniſh Captivity* ending, as a notable Pillar of Time, might be plainly known.

But moſt neceſſary, the *Weeks* to *Meſſiah* ſhould be

ſo

ſo preciſely given: That that lofty Pyramid of Time, called the *Fulneſs of Time*, might be prepared for, before 'twas erected; and then ſtand firm to the End of Time, and fulneſs of Times, *viz.* All Times, *Gal.* 4. 4. *Epheſ.* 1. 10. or the Kingdom of Chriſt.

But they are not given in *Indictions*; even as the Time before the Weeks, and after them, not ſo much, as in Number, becauſe *Prophecy* was Pleas'd ſo far, to Veil it ſelf; That it might, by cloſe Search and Enquiry, be underſtood, and open'd to thoſe only, who, *through Deſire ſeparating themſelves*, are ſtirr'd up by God, to *intermeddle with that Wiſdom*: And withal, this Fluency of the *Line of Time*, from the End of the Firſt 390, to the Beginning of the 1335, through the ſeveral ſucceſſive *Indictions*, and the ſeveral diſtinctive Diviſions of the Line by its Titles of Event upon it; as the *words going forth*, the *Weeks*, the Time of the *Seals*, is yet by them kept united, and conjoyn'd with it ſelf, while the ſame *Indiction* takes hold of one Part, and of the other in each Diſtinction; and will ſhew, how according to the Laws of *Indiction*, thoſe Years that are not numbred, are to be determined in their Numbers: And even in the very Parts of the Line, that are moſt under the guard of *Indiction*, yet thoſe moſt lofty Columns of Event, diſtinguiſhing Time, may fall in the middle of an *Indiction*, or of a *Fifteen*; that though they divide Time, doe not divide the *Indiction* from it ſelf, each of which will now be ſeen.

The moſt ſtately Pillars of Event, diſtinguiſhing Time in the Line, I look upon to be,

1. The Time of the *Laſt Week* of the 70, *viz.* The lofty Boundary of Time which the *Chriſtian Era* of Account hath kept known and ſure, and Extoll'd by the

Style of the *Fulneſs of Time*, in Scripture; the Publick *Apoſtolate* of the *High-Prieſt*, and *Apoſtle of our Profeſſion* here on Earth; his Death, Reſurrection, *Aſcenſion*, and *giving his Spirit* in the Miniſtry of the *Apoſtles*, during the opening the *Firſt* Seal within the laſt Week; going out on his *White Horſe*, of Goſpel-ſtate; *Conquering*, and to *Conquer*. *Rev.*6.1.

2. The *Roman Empire* becoming Chriſtian, under *Conſtantine*, a very magnificent Pillar of time before mention'd, for the ſake of *Indictions*, brought into publick Knowledge and Uſe ſoon after.

3. The middle part of the Time, between the firſt Inſults of the *Barbarous* Nations upon the *Empire*, and the very ſubjugating of it. For at that time, about the middle Point, *viz.* Four hundred Thirty Seven of Vulgar Account, then the *Gentile* 42 Moons entred, and the 1260 *Days* of the *Witneſſes Sackcloth* begin; and therefore Great.

4. The *Weſtern Roman* Empire, and the *Imperial* Exaltation of *Rome*, ceaſing; and the *Papacy* entring with its 42 *Moons*, with which the *Gentiles* 42 *Moons* Coaleſce, and together make a Parallel Line, with the 1260 Days. This is a great and Cardinal Event of Time.

5. The *Mahometan Impoſture*, and *Tyranny*, and *Hegira* beginning with the *Saracenick Five Months* of *Torment*, and *five Months* of *Hurting Men*, and *five Months* of Intervals, *Revel.* 9. v. 5, 10. Fairly allowable in its Intermiſſions, or declining State; and ſo given, as it were, *Indictionally*, with which admirably agrees the Duration of their Tyranny; as made out by the Reverend and Learned Annotator on the *Revelations*, to be 435. And then the *Hour*, *Day*, *Month*, *Year* of the *Ootoman Empire*, perfectly *Mahometan* alſo, endures

a

a Judgment on the *Anti Chriſtian Papal* ſtate, while it laſts.

6. The *Papal Supremacy* made an Image to the *Roman Imperial Power*, by the other Beaſt, the *Roman* Hierarchy when it came to its Number: Its Command of *Image-worſhip*, and *Interdiction* of thoſe who would not Worſhip: Its Anathematizing upon Emperors on that account, Ratify'd by that *Second Council* of *Nice*: Its depoſing Emperors, and taking upon it ſelf a Right of diſpoſing Crowns, and Kingdoms; all which bear a great Relation to the Indictional *Time*, in its *two times* at 1157, and unto 1517, tho' not proper here to inſiſt upon.

7. The very ſtately Pillar of the *Reformation*, the moſt to be Celebrated Partition of the *Beaſts*, or Papacy's Firſt riſing *Time*; and his *two Times* of Strength, and full Potentacy; and his half *Time of* Declination; from 1517; Are each and all exactly *Indictional*, and the Laſt by a Recent Agreement of Hiſtory fouud at 1517.

That which we now expect, is that greateſt Glory of *Indictional Time*; the finiſhing of Wonders, or of the *Myſtery* by the Angel of the *Seventh* Trumpet, at the End of the *three Years* and half, from the 1260, ending at 1697; and thoſe *three Years* and a half to End at the next following *Vernal Equinox* of the Year, in Vulgar Account 1700, or 1701.

That which remains now, is, to ſhew how by the Rules and Laws of *Indictions*, in a whole Line conſtituted of *Indictions*, or *Fifteens* of Years, We may find, what Number, or propoportion of Years is to be determin'd to thoſe two Parts of the Line, *viz.*

Firſt..

First. From the *Forty* Years of *Bearing* the *Sin of Judah*, to the beginning of the 70 Weeks, or of the 490 Years (which was the time of the *Words going forth.*)

Seconaly. What proportion of Time, or Number of Years we may fix upon, from those Seventy *Weeks* ending, or the *Last Week*, (That so lofty *Pyramid* of Time) to that so grand *Indictional* Time of the 1335 Years, by which we may exactly know, at what time, and in what Year of *Vulgar Account it began.* The First of these I affirm to be 75. The Second 400. The whole we have to work upon are 1005 Years, perfectly *Indictional.*

viz.
40
75
490
400

To this great purpose I would lay down these self-evident Rules and Laws of *Indiction*, which I thus apply,

1. That seeing the *Line* consists of *Twenty seven-hundred* and *thirty Years*; and 182 *Indictions*, there can be no Number added; not so much as an Unit, or taken away; even in those Parts of the Line not given in *Number*, much less in those given in Number; for as Room cannot be spared for more, so there can be no *Vacuum* or Emptiness in such a Line strictly given.

2. Whatever is given in *Indiction* by the Divine Spirit, must rest in *Indiction*, and not be stirred out of it, because the *Spirit* of *Prophecy* hath canoniz'd it; so the 390, and the 1335 cannot help any portion of this Line not given in *Indiction.*

Rule 3. When the whole Frame is perfectly *Indictional*, and yet there are several Portions not in themselves Fram'd into *Indictions*; those Parts must Borrow and Lend, out of, and to another, That they may be all *Indictional*; for though each Portion, as it is given in such a Number, and so consider'd, cannot be chang'd; yet when the whole Line is consider'd, as such a whole Entire Line composed of several Parts, and all

all *Indictional.* One *Indiction* or *Fifteen* ſucceeds another, without regard to each particular Number, but reſpects the whole as *Indictional.*

Thus the *Forty* of *bearing Iſrael's* Sin, is not given by even *Fifteens*, but wants *Five*, Though then as a Portion of time ſo given, it cannot be more then *Forty*; yet as in the *Indictional* Frame it goes to the next Portion, the Time of the *Words going forth*, and borrows *Five* of that: That Portion accounted (as I affirm it ſhould be) at 75, having lent *Five*, wants them for it ſelf, as *Indictional*; it therefore goes on to the 490 of the *Weeks*, and borrows five of them: The *Four hundred ninety* of the *weeks* in the *Indictional* Frame then becomes but 485, by lending Five to the former Portion; but that Number having Five ſtill ſupernumerary to *Indiction*, it offers thoſe Five to the 400 following the Weeks, which receive them, ſo all becomes *Indictional* to perfection: And this hath nothing ſtrange, but what is found in all Numbers, in a progrediency. Four Fives may be accounted as each a diſtinct Number; and as together making Twenty: Conſider'd as Five, each ſtay in themſelvs, Conſider'd as making up Twenty, they flow in ſingle Units one after another into Twenty, ſo in this *Indictional* Line, Numbers may be conſider'd as limited to themſelves, or flowing on *Indictionally* into ſuch a number of *Indictions*. Thus *Forty*, and Four hundred ninety are Numbers limited to themſelves, as ſuch Numbers, but in an *Indictional* Frame, they freely take, and give according to the Law of *Indictions*, and the whole Line is as beautifully conjoin'd, as if each Part had been given in *Indiction*, even as the 1005 in the whole.

But the great Doubt ſtill remains, what Proof from *Indictions* may be given? That the time of the Words

going

going forth, before the *Weeks*, was 75; for if that be prov'd, then it undeniably follows, the Time after the Weeks muſt be 400, and no more; and ſo what Proof can be given, the time after the Weeks was 400; for the Time, if that be prov'd, before the Weeks muſt be 75. the whole Line requiring there be neither more nor leſs; and the *Thouſand five* of theſe Portions of Time are even as *Indiction* requires the ſame: And this further is abſolutely neceſſary to be known, to fix the Time, *viz.* when the *Twelve hundred ſixty* of the Witneſſes Sackcloth began, and where we now are in Time: To fix this, I therefore conſider theſe further Rules of *Indiction.*

That there be no more taken or given from one Joint of the Line to the other, then juſt makes up the *Indiction*; now in the Rule of Proportion I have given, there is no more, then juſt *Five* making the Firſt *Forty five*, which it wanted to make up three *Indictions*; the *ſeventy five* I ſettle upon before the Weeks, receive back the *five*, they lent, *viz.* Five from the 490 of the Weeks, making them juſt *Five Indictions.* The 490 of the Weeks having Ten ſupernumerary to Thirty two *Indictions*, and having lent five to the Time before the Weeks, lends alſo *five* to the Time after the Weeks, making them 405, and *Twenty ſeven Indictions*, Thus there is as little taken, as the very nature of *Indictions* will bear.

Whatever is added to, or taken from any Partition of Time, muſt be added to, or taken from the Beginning and End of each Portion; For ſo this Law of *Indictions* requires, as the *Forty* have added to their End, taken from the Beginning of the *Four hundred ninety* of the Weeks: The *Four hundred* after the Weeks have Five taken from the End of the Weeks, ſet before their

Beginning

their Beginning, for thus only *Indictions* and Portions of Time will bear, and not to be Intruded upon in their intimate Parts.

3. That which exceedingly gives Beauty to this Frame is, That all is by three *Luſtres* or *Fives*, gathered up into one *Indiction*: Although therefore there might be other Numbers then 75, and 400; and other tranſpoſes from one to the other: Yet it is even *Arithmetical* Evidence, there could be no other Fixation ſo Curious, Beautiful, *Symmetrall*, and agreeable to an *Indictional* Line, as this.

And it is not to be paſs'd by, That theſe 75, as Five *Indictions*, are *Symmetrally* agreeable to the *Seventy* Five, or the Five *Indictions*, that Run beyond the 1260, to 1335, at the End of the 2300; So the ſame *Number* Begins and Ends that long Line.

4 There is yet one Aſſurance more from the *Indictional* Frame, that fills up the meaſure, *ſhaken together*, *preſſed down*, and *running over*: And it is that the *Forty two Moons of the Beaſt* enter at that ſo Recorded Time of the *Roman Weſtern Empire ceaſing* in *Vulgar* Account, 476, and according to the *Golden Number* of Adequation of *Lunar* Time to Solar, brought in ſo long ago by *Meton*. *Lunar* Time bears the proportion of 1222 Years to 1260. There muſt therefore have run out from 475, Thoſe 1222 Years at 97 ending; and they being to be join'd to the *Thirty Eight* Years of the 1260 before them, and to the *Moons* of the *Gentiles*; All making up the *Time*, *Times* and *half Time*, or whole, 1260 Days: There is Room for no more then 400 Years, the time of the *Seals open'd* from that ſo often mention'd lofty *Pyramid of Time*; the laſt of the *Seventy VWeeks* ending 37 Years from the *Chriſtian Era* or *Incarnation*; ſo generallly known and accounted by:

And if there be Room for no more then 400; there must be 75, and no more between the 40 of *bearing the Iniquity of the House of Judah*, and the 490 of the Weeks according to the *Prophetical Line* given.

And thus God hath been pleas'd to give such an Assurance to this stating of the Line of Time, as is deferr'd to the *Julian Period*, found by *Scaliger*; and so Approved of for its certainty: The adjustment of *Solar*, *Lunar* Time, and *Indiction*, one to another.

Now seeing all this leads so demonstratively to *Ninety seven* elaps'd, and that Scripture cannot be broken or dissolv'd, As hath been made out, It must needs be, That there must be a Reserve of Time, in the secret Counsels of Prophecy, of the Three Years and half so remarkably given, *Revel.* 11. And that have their Place in the First three Years and *half* of the 30, beyond 1260, *viz.* in the 1290, which 3 Y. and *half* shall Expire at the next Springs Equation of Day and N.

I humbly therefore present this so Full Representation, that I could not, nor durst Conceal: That when God had upon the several Arguments from *Prophetick* Images join'd with Scripture and general *Chronology*, and *History*, been pleas'd to Found me on this very *Scripture Line of* Time, as appears by the Treatise Entituled, *the Scripture Calendar* of *Prophetick* Time, Publish'd 1684. About an *Indiction* past at 1699. He should be pleas'd to shew me then such a Frame from *Indictions* or *Fifteens* of Years (of which it is so undeniable, his Word makes so great Account) even *Arithmetically* demonstrative; That it is even to my Admiration and Astonment. And I desire it should be wholly to the Glory and Praise of his Grace, and for the exciting Faith, Hope, Prayer. And I most freely submit it to the secretest

vereſt Examination, that is Scripturally Rational; *I* am moſt aſſured, Except very Letter of Scripture only, Nothing depending on Argument can be more Firmly, proved. And *I* find ſuch an inward Aſſurance That if God ſhould call me to it, I hope *I* ſhould, through the *Blood of the Lamb*, and the *word of his Teſtimony Overcome*, even to the not *loving of my Life to the Death* on Account of it: Nor could I rejoice to ſurvive it, if a Failure could poſſibly be ſuppos'd; but moſt humbly beg, with ſubmiſſion to the Divine Will, that he would grant me ſo much more of Life, as to ſee *Ezekiel's Ha-Galgal*, that great *Revolution* of his *Kingdom*, That it might be *cryed in my hearing*, *Oh wheele*, c. 10. 13.

And becauſe what I have now Written is the very higheſt, *I* can hope ſhould be reveal'd in this great Point: *I* have added this Publication as an Appendix to a Treatiſe, Entituled, *Indiction*, or accounting by *Fifteens*, the Great Style of *Prophetick* Time; Publiſh'd 99. and to another, Entituled; The *Good Hope through Grace*, The *Jubilee* of the *Kingdom of Chriſt* ſhall come on the *Popiſh Jubilee*. Publiſhed this 1700. And have nothing now to do, but with the *Spirit*, and the *Bride*, reſtleſly Day and Night to ſay, *Come* in the great Preparations to thy *Kingdom* at the next Spring-time of thy *Reſurrection*; *viz.* the Ceſſation of Anti-Chriſtian Perſecution, the Down-fall of *Antichriſt*, the riſing of the *Witneſſes*, *&c.* Making it the Beginning of the ſacred Year Anew; and then in thy Kingdom it ſelf. And oh that all Saints would Joyn in the Harmony. *Even ſo, come Lord Jeſus, come quickly.*

The E N D.

ERRATA.

P. 9. l. 7. for *twenty two Moons*, put *Forty two Moons*.

The Postscript in supply of a Preface to the Reader.

AS it is truly said, *Knowledge and Learning have no Enemy, but Ignorance; so Research into the more retired Parts of Knowledge hath no Enemy but Prejudice, and a loathness either through the want of Leisure, or vigour of Thoughts; or too great a love of Easiness, and a walking on in a beaten or plain track, and a Choice to stay in Principles, and the Beginnings of the Doctrine of Christ: And when Men have chosen this, they seek a Justification from some Appearances of Scripture and Reason: But 'till Any can make it appear, There are some Prophecies and Numerals of them, which we are forbidden to enquire (or as I know they affect to express themselves) to pry into: They can never perswade Any, to whom God hath given* Minds, *that* have Understanding, *to surcease their Diligence therein.*

And as to the present Indictional *Frame presented, they have but one of these two things to do.*

1. *To deny that these Numbers are found in the* Scriptures *of* Truth; *Or, that there is a mistake in the casting them up: Neither of which I am sure, can be attempted by any in their Understanding: And as it is supremely to be acknowledged to the Divine Being, that the very Excellency of that Being proves it self; So this very Line I have here offer'd, proves it self in its kind: And therefore, That Ninety seven is passed off without so great Effects, as were expected: We must either acquiesce in God's Reserving the Three Days and half, viz. Three Years and half, as a* Time *of Delay to make his Infraction, and Breach on the Line, given us, known to us, because of our unsuitable Frame to so great a Glory, as his Kingdom's Opening; or we may suppose, there may be a Mistake in our Vulgar Computation from the Christian* Era *of the Incarnation: But the Reformation so monumentally entring according to it: 1517, at the just* Half-Time *according to* Indiction, *so exactly, forbids this Thought: Or,*

Lastly, *We must suppose, there were Dispositions of Providence in this Last Ninety seven, wherein the Seeds of great Changes are laid up; though they do not appear yet visible to our Sense, or Observation: The First is the Best; I therefore beg this One Favour of the Candid, Christian Reader: Close Application, and Consideration under Divine Illumination.*

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